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No. 8

PATTERNS OF ASSUMPTIONS IN A HIGH SCHOOL LITERATURE CURRICULUM

J. Stephen Sherwin

It has been known for a long time that literature embodies assumptions about human behavior. This information has not, however, been generally applied to the teaching of literature, and it is significant that references to assumptions in literature are more numerous in the publications in social science than in the journals and books of the English-teaching profession. The neglect is particularly regrettable because authors' assumptions seem to comprise a vast area of meaning which may either fail to be perceived by students or, what is worse, may be accepted by them uncritically and, perhaps, unconsciously. Literature shares with other media of communication a responsibility for transmitting and perpetuating ideas, and when these ideas are embodied in literature in the form of assumptions, it is necessary that the reader be especially alert and informed so as to detect the fullest possible significance of what he is reading. In other words, we, as conscientious teachers, do not wish to slip ideological "mickies" to our students.

Assumptions are clearly a part of the cultural inheritance of each of us. They are present in much of what we see and hear as we go about our daily affairs. Radio, television, motion pictures, newspapers, billboards, literature—indeed all the media of communication—serve in part as transmitters and perpetuators of assumed truths. We assume, for example, the right to three meals a day, the ability to own property, the propriety of wearing clothes, the necessity of paying for goods and services. Social institutions, such as family and economic institutions, are based upon one or more spoken or unspoken assumptions, as, for example, the legitimacy of monogamy and the legitimacy of profit-taking. It is difficult to envisage a culture which does not embody assumptions; but if society is to progress, it is necessary for each generation to examine critically the assumptions it has inherited.

Much of the time, people live at peace with their assumptions. However, when a political, religious, or some other issue arises which challenges their assumptions, many people react by merely reasserting their beliefs without ever subjecting them to careful scrutiny. Yet the success people have in dealing with problems depends in large measure upon their ability to recognize and test their assumptions. Research in linguistics was fettered for about 150 years by an assumption (to mention but one) that good English should be logically consistent. Study in physics would have been severely handicapped had not researchers been willing to question the "common sense" assumptions that motion and matter are separate entities or that the shortest distance between two points is always a straight line. Now, as in Shakespeare's day, there are more things in heaven and earth than are dreamt of in our philosophy; and the simple, humble awareness of that fact should make us wary of what we blindly accept as true.

Of course, not all assumptions are false or socially undesirable. The point is merely that the student reader deserves to be taught to judge for himself, to evaluate assumptions by drawing upon the most reliable information available to him. Literature study should never become an exercise in assumption-hunting, but, as Granville Hicks has pointed out, assumptions "are essential to the literary process" and to overlook them is to neglect the effects that our reading assignments may have upon students and to neglect an important professional responsibility.¹

* * *

What assumptions do students encounter in their reading assignments? What, if any patterns do the assumptions form as students move from their first high school literature class to their last? The results of an investigation of these questions are reported here.²

A high school (unnamed here) was selected arbitrarily, and every literature assignment made to one or more classes was analyzed for its author's assumptions.³ Obvious trivia were eliminated. The remaining assumptions (about 2300) were grouped under the following headings which served merely to organize the wide range of human activity.

¹ Granville Hicks, "Assumptions in Literature," *English Journal*, 25 (November, 1936), 117.

² The writer is grateful to Dr. Louise M. Rosenblatt, of New York University, for many helpful suggestions.

³ For "five evidences of an assumption," see Hazel Sample, *Pitfalls for Readers of Fiction* (Chicago: National Council of Teachers of English, 1940), p. 3

Marriage, Family Life, and the Relations between the Sexes
 Religion
 Economics
 Recreation
 Education
 Community Living (i.e., Man and the State)
 Man and Nature
 Personality, Human Nature, Instinct⁴

Within each of the eight areas specified, the classification was strictly empirical. The object was to arrive at categories derived from the findings themselves and to avoid ready-made categories which might limit or slant the findings.

The following is a sketch of patterns of assumptions underlying the entire four-year literature program in the selected school. Since there are several classes at each grade-level and assignments vary slightly in some of these classes—no one student could possibly read all the works assigned by all the English teachers. However, by the end of his four-year course, the student may be expected to have read a sufficient proportion of the total number of assignments so that the pattern of assumptions he would encounter would resemble the one described here.

First, there are two basic types of assumptions: social and psychological. A social assumption tells about man *and* man (e.g., an assumption that war is cruel); and a psychological assumption tells about man *as* man (e.g., an assumption that war is caused by corrupt human nature). Social assumptions comprise the bulk of the data. Psychological assumptions are typically made about a certain few areas and reveal that when authors think of inborn human characteristics they think of inborn "bad" human characteristics.

Second, assumptions, whether social or psychological, may be embodied in two ways: explicitly or implicitly. Whether an assumption is embodied one way or the other would seem to be of considerable importance in determining what, if any, influence (actual impact) literary assumptions have on readers. Unfortunately, there is no experimental evidence on this point; and one can only say, with DeBoer,⁵ that the safest thing to do is to teach as though literature, including its assumptions, has an influence upon readers, however difficult to estimate quantitatively.

⁴ These areas are taken, with modifications, from Robert S. Lynd and Helen M. Lynd, *Middletown* (New York: Harcourt, Brace and Company, 1929), p. 4.

⁵ John J. DeBoer, "Literature and Human Behavior," *English Journal*, 39 (February, 1950), 76-77.

Third, students who read the assignments which comprise the four-year curriculum encounter an extremely wide range of ideas.

Fourth, there is a decided emphasis in the assigned literature upon what may be described as "romantic" assumptions about human behavior. "Romantic" is used in the senses usually employed by literary historians.⁶

Fifth, the literature which students read presents authority in purely social relationships as cooperatively and democratically shared. This is particularly true of the data on family life and on the relationship between the individual and the community. There is a lesser emphasis upon the supreme authority of supernatural or extra-human forces such as God, fate, chance.

Sixth, generally it can be said that there emerges from the assigned literature a pattern in which the cooperative aspects of behavior receive primary stress and in which the competitive aspects of behavior receive secondary stress.

Seventh, it is possible to conclude that the general trend among the authors of the assigned literature is in the direction of a conception of behavior as non-rational and deterministic, although there does exist a secondary trend toward a conception of behavior as rational and voluntaristic.

Eight, it appears that there is more of a tendency for the authors to withhold special prestige from persons and groups than there is a tendency to accord it.

Ninth, there is a decidedly moral emphasis in the assigned literature which may be described as an emphasis upon traditional virtues such as fidelity, chastity, truthfulness, kindness to others, the humane treatment of animals, patriotism, lawfulness, and sobriety. Smoking and dancing are assumed to be entirely moral, but the morality of gambling, hunting, animal fighting, and personal combat (for sport) is in dispute. The desire for payment and profit is assumed to be moral but, apparently, should not be demanded under certain special circumstances, as when a personal relationship supplants a purely business relationship. Morality is usually equated with religion, and human nature with wickedness and moral weakness. Racial and religious prejudices are usually assumed to be immoral or incorrect by the authors; however, it is interesting to note that it would be impossible for a student in the selected school to complete his course in literature without encountering at least one assumption betraying

⁶ See W. F. Thrall and A. Hibbard, *A Handbook to Literature* (New York: Odyssey Press, 1936), pp. 379-383.

an author's prejudice against some minority group; assumptions evidencing prejudice against Negroes are the most numerous.

Tenth, the pattern of assumptions about the civilities involved in social living may be described as follows: Authors assume that people should eschew cowardice, jealousy, and snobbery; they should be hospitable, loyal, sportsmanlike, modest, and unpretentious; ladies should take a passive and protected role; men may properly cry (under certain extreme circumstances); fashionable dress is no criterion of gentility for either sex. However, the authors are divided as to whether difference in social class is a legitimate barrier to marriage.

* * *

The identification of patterns of assumptions in the curriculum as a whole reveals some interesting information. One striking point is that although there seems to be a widespread belief that the culture in which we live is predominantly competitive in character, the cultural materials—literature—studied emphasize cooperative rather than competitive behavior. Margaret Mead, for one, has pointed out in *Cooperation and Competition among Primitive Peoples* that societies contain elements of both cooperation and competition, but the idea has never apparently gained popular currency, and the inclination persists to estimate the worth of a social institution or social policy in terms of the degree to which it is either cooperative or competitive—whichever is assumed the better. The literary materials that were analyzed offer the teacher a splendid opportunity to direct attention to both elements in our cultural heritage. To be sure, discussions of such matters are not all there is to the study of literature, but to slight such matters is to rob literature of much meaning and insight which can potentially be derived from it.

Another significant point is that the patterns of assumptions are anything but logically consistent. A single author may make numerous logically contradictory assumptions in his work. Even a single page may contain logically inconsistent assumptions, and, of course, an examination of assumptions made by all the authors whose works were required reading in the selected school reveals many areas of difference.

Because literary structure and content are organically related, it is possible to utilize one's knowledge of an author's assumptions to examine the structural unity of his work. As a case in point, Cooper's *The Last of the Mohicans* (one of the required readings) may be said to lack artistic unity because the author lacked sufficient con-

viction to make an assumption upon which to base his presentation of the "romance" between Cora and Uncas. He failed to assume that marriage between a white girl and an Indian is either legitimate or not. Therefore, Cooper was forced to confine love-making between the two to mere wordless glances, to kill off Uncas under most implausible circumstances, and then, after both are safely dead, to suggest that their bliss will be consummated in heaven. The situation is comparable to Scott's ambivalent handling of Rebecca and Ivanhoe's love, and will not stand critical scrutiny by any but the most naive in literary matters. The teacher who is alert to assumptions in works like Cooper's (and Scott's) will be better able to instruct his students in both the conceptual and structural aspects of literature.

Still another point is that assumptions about the way people *should* behave are predominantly conventional. It is at least worth considering that the conventional nature of the behavior assumed to be correct may create an impression of unreality when students observe the gap between life about them and life as it is lived in some of the works they are required to read. Certainly, a sequence of required readings which is all sweetness, light, and high morality is likely to be milksoppy fare and should be revised for that reason alone. Whatever the adjustments teachers may reasonably be expected to make, it is certain that the resulting list of readings will reflect to a noticeable degree the conventional attitudes on questions of morality and civility, not to mention the other areas. But if the authors are entitled to express their views, then the student-reader is entitled to examine them, and he may conclude after proper deliberation and investigation that some authors' views, conventional or not, are more valid than others. It is a critical approach of this kind which helps to make self-reliant, aesthetically sensitive readers who are not likely to be seduced by the platitudinous or iconoclastic.

A fourth point is that the range of ideas embodied in the four-year curriculum of the selected school is very wide. One assumption, for example, occurs so frequently that any four-year student in the school could expect to encounter the idea from fourteen to sixty-nine times. Other assumptions occur so infrequently that they would be encountered only once by students in one or two classes.

This wide variation poses a problem for the teacher. Ideas have an intrinsic value, and it is conceivable that an idea which receives very little stress in the assigned readings, that is, recurs infrequently, may be deserving of special attention. On the other hand, assumptions that recur with special frequency impose themselves upon the teacher by sheer weight of numbers. In short, it is difficult to see how a teacher

can rightfully avoid devoting attention to the matter of assumptions in literature unless he is willing to make an arbitrary distinction between literary structure and literary content and then arbitrarily elects to stress the structure.

There is a certain uniformity in the way social and psychological assumptions are distributed. Within the areas of religion, personality development, human nature, and instinct, the authors' assumptions are largely psychological. But within the areas of economic relationships, community living, marriage, education, and man's relationship to nature, the assumptions are largely social.

Why should teachers care whether ideas are embodied socially or psychologically? For one thing, students who encounter social assumptions and who are, presumably, influenced by them are at least being influenced by ideas that are readily subject to scrutiny. But students who encounter psychological assumptions are, presumably, being influenced by ideas that are beyond the realm of immediate experience and are especially difficult to evaluate. It is easier, for example, to discuss an author's assumption that war is good than it is to discuss his assumption that war, whether good or bad, is caused by innate factors. It is one thing to evaluate assumptions about the institution of slavery but quite another to evaluate the assumption that slaves are born, not made.

Perhaps more important to the teacher than the degree of difficulty in evaluation between the types of assumptions is the fact that psychological assumptions are, in effect, assumptions about "human nature." The understanding which students have of human nature may very well play a crucial role in their thinking. "Human nature" is one of those fundamental concepts upon which whole ways of life are built. For illustration, one need only turn to seventeenth-century New England Puritanism.

A psychological assumption may be either "good" or "bad" in the sense that the sort of behavior which is assumed to be natural is either "good" or "bad." Ultimately, however, the significance of psychological assumptions must be decided in terms of the kinds of influence these assumptions may be expected to have upon students. The influence—in the absence of any program for evaluating assumptions—does not appear to be desirable. To assume behavior to be genetically determined is to assume that behavior is—for practical purposes—changeless. The social effects of such assumptions, if they should gain wide acceptance, would sometimes be harmful because they would provide an excuse for all those interested in maintaining

the *status quo*. Does someone suggest that gambling be curbed? Impossible. People are natural gamblers, and "You can't change human nature."⁷ Although the social effects of an assumption about the changelessness of human nature (to take the same illustration) may sometimes be harmful, the assumption itself may or may not be true. Therefore, an evaluation of the assumption is necessary if society is to govern itself intelligently, that is, govern itself as well as possible within such unalterable limitations as may or may not be laid down by nature.

A curious situation was found in connection with assumptions about racial and religious minorities. Most of the authors who made assumptions within this area revealed a positive and unprejudiced attitude. However, assumptions evidencing authors' prejudiced or stereotyped views were sufficiently numerous and so distributed that no student could complete his four-year course without encountering at least one of these assumptions. Specifically, in his first year, a student has five chances out of six of encountering a discriminatory idea; in his third semester, three chances out of nine; in his fourth semester, six chances out of twelve; in his third year, twelve chances out of thirteen; in his seventh semester, five chances out of five; and in his eighth semester, no chance of encountering the idea.

Regarding the question of whether to teach, say, an anti-Semitic work to non-Jews, the usual recommendation is that such a work can be converted to socially desirable ends by a skillful teacher,⁸ and, indeed, the educational literature is plentifully supplied with materials and suggested methods to assist the teacher to attain these socially desirable ends. But on the question of how to deal with, for example, anti-Semitic works assigned to Jewish students or anti-Negro works assigned to Negro students, the professional literature has little to offer.

In the selected school, Negroes comprise about half of the student population. It would seem that considerations of educational "strategy" should determine the teacher's decision to retain or withdraw literary works embodying assumptions evidencing authors' prejudiced attitudes toward Negroes or embodying assumptions of Negro

⁷ Barrows Dunham, *Man against Myth* (New York: Little, Brown and Company, 1947), pp. 31 ff.

⁸ This is the point made by James J. Carroll, St. Louis betting commissioner, at a hearing of the Senate Crime Investigating Committee. See the *New York Herald-Tribune*, March 23, 1951, p. 7.

⁹ *Intergroup Relations in Teaching Materials* (Washington, D.C.: American Council on Education, 1949), p. 13.

inferiority. Neither the teacher nor the school wishes, surely, to give so much as tacit approval to works embodying assumptions of a bigoted nature. Neither the teacher nor the school administration wishes to appear to be censoring the curriculum. If the alternatives are as indicated, the wiser policy would appear to be withdrawal. Teachers who believe that certain works will evoke only resentment and are too emotionally loaded to be handled successfully are justified in avoiding instruction which they regard as foredoomed. It does not follow that every class is in this category. Some classes of high calibre may respond to skillful teaching of these works. Essentially, the problem is to motivate students to the point where they are willing to make the strenuous attempt to achieve a dissociation from their own problems for the sake of those values which a work containing undesirable racial assumptions may possess. A high degree of intellectual and emotional maturity is necessary if such an effort is to be successful, and it is questionable whether some of the assigned works, such as "The Ransom of Red Chief," are worth the effort.

In sum, it seems the better part of wisdom and the better educational strategy to withdraw certain works rather than take the serious risk of giving students the impression that literature is characterized by bigotry and that the school betrays its approval of bigotry by including such literature in the list of required readings. Of course, some literature does show prejudice against certain groups. The point is not that assigned literature should be kept "pure" but that it is a more effective educational procedure to assign literature that does not embody prejudice against the very students to whom it is assigned and whose reactions may well be so emotional as to preclude the possibility of genuine study. No objection is offered here to assigning literature to one group which embodies assumptions of a prejudiced kind about another group—provided that the questionable elements in the work are not permitted to go unexamined and unevaluated.

Surely one legitimate aim of education is to produce people who are at home in the world of ideas. The teacher of literature has his special contribution to make and is doubly fortunate in being able to make it through literature which, above all studies, can combine aesthetic with intellectual experiences. Attention to assumptions in literature, long neglected, will bring literature instruction a long step closer to a realization of its great educational potential.

J. Stephen Sherwin is Assistant Professor of English of State University of Teachers College, Geneseo, New York.

SUBSTANCE, QUALITY, AND SOCIAL CONTENT OF FILMS

William I. Greenwald

I

The film is a medium of art with the broadest appeal of all contemporary arts. When any medium of art is directly or indirectly combined with recreation, amusement, or any form of education and instruction, it has to be periodically reevaluated. A reappraisal is necessary because of the dynamic nature of political, economic, and psychosocial forces which influence the medium. There is another important reason for a reexamination of the film art at this time. The leading and relatively unrivalled position of the film in the field of entertainment has been seriously challenged over the past half decade by a new mass entertainment medium. The basic characteristic of the new competitive force of television which constitutes a challenge has been its ability to meet the film in the same sphere in which the film always held a dominant position. The uniqueness of the film as a mass art always lay in its ability to simultaneously stimulate more of the senses of a patron than any other art. Prior to television, radio was the nearest competitor to the film in the business of mass entertainment. In itself, radio possessed a tremendous but limited appeal, while catering to a rapidly expanding audience.

With the logical sequence of technology and science, the television medium has been developed, capable of using the film's techniques for stimulating people. It is the first time in the business of mass entertainment that two comparable forms of popular art are involved in direct economic competition, with an appeal based on the same level, for the same mass audience. The film industry always recognized the challenge which television would offer when it became a reality, and as early as the 'thirties tried to integrate with those developing television, while keeping abreast of its developments. It also tried to perfect an unmatched product and have it distributed and accepted before television could make any substantial progress. It hoped that the product would have technical features which were unique and impossible to duplicate, while becoming a permanent part of consumer allocation for recreation. While the technical, mechanical, and aesthetic qualities of films made remarkable progress, the subjects dealt with in films remained about the same. The substantive difference in films over the years have been nothing compared to the technical differences. The industry put its faith in technical improvements with a naive disregard of a fundamental, technological truism. By the logic of scientific and technical research, and the in-

evitable dispersion of knowledge, both the films and television industries would perfect similar, although not exact, products. Any technical differences which still remain are of secondary importance. The primary feature distinguishing the two products is in quality, substance, and social content. The two industries compete in terms of the quality, content, and subject matter embodied in products which, substantially, are the same technical products. Any hopes of the film industry for successfully meeting video competition by further technical improvements are not good at the present time. Nor can the film industry continue to rely upon financial factors and trade practices to obstruct the expansion of television.

Financial, personal, and social factors accompanying video assure it a more advantageous position. A few of the more important advantages can be mentioned. Television has an unrivalled advantage in the variety of entertainment offered, the choice of viewers to quickly change from one type of entertainment to another, its availability at all hours, the relative comfort while observing, and the cost of entertainment. The physical immobility of the patron with the attendant savings in money, time, and comfort are better satisfied by video than by the present set-up of film viewing. Because of this naturally superior position, television has not found it necessary to produce a better product than the film industry, and it can even use films in its competition with the film industry. The simultaneous presentation of a variety of entertainment fare is a competitive advantage of great importance. When taken in conjunction with the handicap of the cost of film viewing compared to the cost of television viewing, it appears that television eventually will win the economic competition.

The qualitative features of the film product have to be reanalyzed, for they will be the ultimate determinants of successful competition. The very survival of the film art as a profitable industry will be determined by the willingness of producers to become more flexible in regard to the content of pictures. A complete and accurate appraisal of the contemporary character and quality of films involves a consideration of the film as a medium of art, the influences and effects of the movies upon the individual and society, a comparison of the static standards used to produce films compared with changing societal standards, and the greatly mounting impact of social forces in their relation to films. By such an analysis, the deficiencies of films can be ascertained and serve to highlight the essential changes necessary if films are to maintain their position in the recreation of people. Otherwise, the present industrial structure of the film industry will be threatened by television, which will gradually absorb its products

and facilities and leave to the film industry the marginal markets which it once served.

II

The film is a form of popular art whose appeal and success have lain in the emotional agitation which it is capable of inducing. Its uniqueness as a medium of unprecedented emotional appeal and force is traceable to its reliance upon emotional effects. As a popular art it has been one of the chief forms of amusement. Even though no physical technique is a substitute for a human relation, the film has come nearer to reproducing real life situations than any other medium of expression. By the combination of the universal mediums of the eye and the human relation, virtually every significant visual image is provided. The visual recreation of events for observers has been responsible for the veritable passion of the mass of people for films. An innumerable number of social, psychological, and personal needs of people are fulfilled by watching films. The mere verbalized and visual description extend the limitations of the actual experience of people, even though they may be inadequate for conveying all emotions. As the audience sits in the presence of reality, the limitations of the reality portrayed lie both in the carrying capacity of the film and audience expectations. Irrespective of the composition of the audience, a great contribution is made to visual education, the most important type of education, as the intellect is stimulated along with the emotions. The intellectual failure of films has been that no attempt is made to establish a critical and questioning attitude, as sought by real education.

While a vigorous handling of social realities is required in the arts, the film does not always present authenticity, even though it is a subtle and forceful factor of diversion. The bare and vital facts of nature and society, in defiance of rigid conventions, have not been presented. Although more of an art than other arts in spreading knowledge, it has by no means been a great art. The problems portrayed are problems which, theoretically, are met in real life, but actually not in the manner or degree shown. The extremes of reality too frequently are presented as norms which are especially inviting, since they are shown in an attractive and authoritative fashion, while in the process of entertaining. Therefore, it is a great force and instrumentality in securing acceptance, as authentic, the subjects seen in films, despite the portrayal of fixed patterns of thought and stereotyped conceptions of life. The film industry maintains that the public wants such pure entertainment and, since it pays, films embodying pure entertainment are produced.

It is difficult to assert with the finality of the film industry that the public only wants pure and unadulterated entertainment. After all, the only product the industry has manufactured well has been this type of entertainment. This has been done not only by the controlled inclusion and exclusion of subjects but by an overemphasis and underemphasis of essentials. It becomes questionable, therefore, whether the ideas of the entrepreneurs of amusement for profit are the same as the ideas of those interested in the moral, educational, and cultural development of people. Since the recreation of the population is left to commercial exploitation, the spirit of altruism is not necessarily the spirit of commercial amusement. The film continuously aims to regiment and assure a certain type of response, and the dominating film firms need not be guided by public taste or standards which are artistically recreative. There is a lack of true economic competition in the industry, since the logical results of competition were realized by the majors outcompeting the independents. It is not necessary for the leading firms to note fluctuations in public taste, which can be created and molded by advertising and promotion campaigns. The simplest test of this assertion is to determine the degree to which people go to the movies to see favorite stars, a key factor in advertising and promotion of films, while giving little or no thought to the film in which the stars appear.

Pure entertainment to the film industry has meant the treatment of all problems as being essentially of an individualistic nature, with reactions to individuality the important factor. In place of social forces, the values and vices of central characters move events along. By this simple technique, insoluble conflicts are avoided. The stories, further, are built upon simple themes which relate elementary goals of one or more leading characters to the manner in which the goals are thwarted by various factors. In the individual goal, the central character attempts to achieve something for himself, and he receives the major benefit of his actions. When the personal goal is prominent, he strives to achieve things for a few people, including himself. Personality process and emphasis mean dealing with limited and secondary symbols of social reality. By the depiction of types of personal life and goals unfamiliar to people, the simple problems and studied settings tend to be remote from the lives of those who view them, causing exaggerated viewpoints of life.

Through self-regulation, the standards for film making continue to enhance fixed moral notions, i.e., the freedom to be satirical about virtually everything except religion. By providing specific ideas and a general framework of thought, the pure entertainment is too often

accepted as sanctioned conduct and may enter into conflict with social values. The results are not necessarily fixed or absolute since the substantive character of films change, frequently in cycles. Irrespective of the cycle involved, the indirect shaping of views and thoughts act as implements of interpretation in life and help to determine the way people conceive things. If previous experience and education had molded more definite thoughts and attitudes, patrons can assert greater emotional detachment. By the maintenance of human and natural interests and the process of forming protective attitudes, people develop attitudes which fortify them against complete captivation. This even happens by learning how a film is made. Since experience and education are not always successful in achieving these ends, the film remains a meaningful influence on contemporary life.

The real, convincing power of the film is its ability to arouse states of emotion which many people find difficult to resist. By stirring impulses and facilitating their mental expression, there is a lessening of reflective judgment and ordinary self-control. Through constant repetition, the subtle influences of the film are carried over into conduct and attitudes, and eventually into tangible expressions, as overt, social behavior. The film tends to reshape attitudes on socioeconomic problems in the general direction intended by propaganda, and the effects are the same, regardless of the social or economic composition of the audience. Of course, conduct is a product of many factors, and the effects are not the same for all people. Individual responses depend upon individual attitudes, influences are specific for given individuals and movies, and effects vary from one age level to the next. But experience accompanied by excitement is very important in influencing conduct, and this is the main effect of films. It is difficult for an observer to remain unaffected, although active emotional detachment can help him maintain a critical and reflective attitude.

Even with experience and education an individual may rationally recognize the absurdity of ideas and conduct seen in films and yet find it impossible to control either his impulses or feelings. The content emphasis of the film is often a stronger determinant of conduct than intellectual notions, especially if a latent, emotional disposition exists for the implantation of schemes of conduct. Predispositions are expected to increase the acceptance of favored conduct and decrease the acceptance of disputed conduct. By the emphasis on acceptable principles, predisposing ideas are strengthened, indecisions are decreased, and conformity is increased. These effects reinforce a large part of the emotions and thoughts constituting the mental life of

people. The intensity of film experience is considerable, and the effects of movie characterization are so extensive that there is personality identification with plots and characters, and the attempt to mold conduct in conformity with a role. With the identification movies change attitudes and awaken desires within the individual, subjecting him to a wide range of susceptibility, irrespective of his individual disposition. Expected behavior and response mean that the influence of the film in arousing impulses and feelings and lessening ordinary self-control is recognized and can be utilized. Movies can establish phantasy notions, engender dissatisfaction, and arouse fundamental prejudices and conceptions which persist beyond the point of sheer recreation.

III

The movie is an unquestionable influence in the development of social attitudes and conduct, but it is not simple to determine if the effects are ephemeral. Are the results cumulative and persistent, is there a determinable change in social attitudes, and are permanent impressions forged by films? Attitudes involve feelings, inclinations, and sentiments that are not directly measured, only indirectly determined through verbalized expressions and opinions. It can be taken for granted that the film influences attitudes, for it is a normal part of environment, which is not vacuous. It is not necessary for an individual spontaneously to register his reactions to something which has definitely influenced his opinions and attitudes. The influences exist in many intangible forms, even if specific undesirable influences often are cancelled by specific desirable effects. The shifts in attitudes following exposure to a film can have substantial permanence. Film drama may play so vividly upon a given emotion of a given individual, arouse such impulses, and imagery become so fixed that normal conduct becomes completely subjugated to impulses for a long period of time. The eventual result often is the assimilation of the influences into the life organization of the individual. In this way the individual absorbs patterns of stimulation, ideas of reality, stimuli for conduct, and content for a vigorous life of imagination. Once the individual and his social attitudes are influenced, a standard of measure is required to evaluate the moral concepts of society compared to those used in producing films. It is difficult to determine the fundamental values of life, the contrasts between an ethical standard and moral code, or the desirable social and ethical reflections of personal behavior. However, there is a certain exactitude to societal standards which exist, the standards of those producing and attending films, and moral or immoral effects of films.

A society's moral code is simply its system of mores. Moral standards and behavior are dynamic, progressive or regressive, but changing. Even though the change is resisted, morals change as conditions alter. It might appear that morality consists of conformity to the mores and immorality in a failure to conform, that an individual is good when congruent with mores and conventions and bad when in conflict with them. This belief is based upon the naive assumption that mores function automatically and that stability is the crucial factor to be considered in determining the authenticity of mores. Actually, society's ethics may be, more or less, stable, even if the ethics of certain individuals or groups diverge for a time. Or else, certain standards and ideas may be liberal, and society still abide by conservative rules in judging conduct. Conduct may be unconventional and disapproved, but still be prevalent and widespread. Confusion, therefore, often surrounds the validity of moral standards for, in certain instances, immorality may even be considered prevalent enough to be considered normal.

The film industry has tended to be relatively stable in its standards. The test of this is seen in the time and social lag of the movie code compared to the mores. Of all the arts, the film most frequently presents impossible standards with the most enticing and personal appeal. The industry does this with the full awareness that the standards shown on the screen may be accepted as right, true, and correct. While the character of a film message is important, films also create a lack of appreciation of true values. This results from the omission of definite goals of conduct and the attempt to avoid the advocacy of any definite set of social values. Good taste and decency are the main standards for films, even though morality goes far beyond both, which need not be integral parts of everyday life. By not being too positive in its standards, also, the film confounds discrimination and dissolves ethical judgments. By introducing and advocating personal, social, and moral standards far beyond the reach of people, the treatment of a film story may satisfy all the formal, codified requisites of good taste and decency and still be immoral in its thesis. Such a moral approach results in emotional possessions which represent an attack upon the true mores of contemporary life.

A great art would reflect and interpret a social and changing civilization. It may be true that situations were originally of primitive simplicity, i.e., the forces of nature playing a more active role than social forces. However, due to the dynamics of history, primitive and ideal aspects of life are isolated from reality. The characterizations in films in respect to meeting basic social needs and drives are

primitive and naive, in this respect. Real social problems of real social life are absent. The social concept has scarcely touched the film and is presented with the strictest reservation, despite social reality due to the highly complex interaction between people and modern, social institutions. Social goals have not been stressed, in which a character fulfills action which will benefit not merely himself or a group with whom he is personally acquainted but society, primarily.

With its basic simplicity and wide appeal, a film carries conviction which is more impressive than any other form of contemporary entertainment. By stimulating beliefs, the unavoidable and unhealthy effects of the process molds people into a universal social pattern. Behavior patterns and attitudes become fixed and conditioned for realities which do not really exist. The main effect is often a personal confusion, due to the great emotional stimulation and the absence of realistic goals. As a stimulant rather than a sedative, most of the portrayed roles never have an opportunity to materialize in adult behavior, although the ideas gained are often used as aids to adjustments in appropriate and critical situations. The roles become a part of a person's intimate experience, and the individual retains a certain mannerism or thought which he believes will yield a satisfactory adjustment to the mode of life he encounters.

The importance of this factor is that people rely greatly upon films for experience, products which are made solely for the purpose of commercial exploitation. Even if the theoretical aim of a film is satisfactory, the social effects are not entirely of an incalculable quantity. One picture related to a social issue may not have a significant effect upon attitudes, but continuous exposure to similar films will, after a time, produce a measurable of attitude. Attitudes toward social values can be immeasurably changed by continued exposure to the repetitious patterns of films. Due to unforeseen factors, the results may be even more harmful.

It appears that the aim of the screen has been, essentially, mere emotional stimulation and escapism, without endeavoring to provide a consistent philosophy or realistic values. Since this fundamental influence can be exerted in any direction, the utilitarian function of films has to be contrasted with their recreational function. With positive and active motives, the screen potentially could be a powerful and influential director, and might have been the greatest influence in human history for the encouragement of enlightenment. If factors with social implications were dealt with in films, rationalistic and meaningful psychological and sociological speculations could be encouraged. The result would be forms of conduct serving the interests

of all society and not merely immediate personal and commercial interests. Social theory is a definite set of moral premises and conditions, despite differences between the theory and practice of social behavior. For this reason, movies, by themselves, could not be expected to establish permanent trends, although they could encourage them by following the recognizable trends. If films went completely counter to acceptable ideas, they would either be boycotted, censored, or be financial failures. The boycott and censorship might be expected to define the public's judgment in avoiding the extremes, by imposing the standards discussed, but they more generally reflect ignorance and intolerance. They have had a predominantly negative result, at best, because they have only served to eliminate the crudest violations of the moral code of society.

Since people seek information, stimulation, and guidance in every direction, it is the function of all media of education to develop in the learner a dynamic and realistic philosophy. Few people actually think out a logical philosophy of socio-economic attitudes, and the films can perform a definite and serious role in politico-economic attitude creation, as well as artistic education. While films are not a final substitute for more formal and direct education, and while their educational appeal necessarily has to be selective, they do possess infinitely more important and determining educational, social, and educational possibilities. H. A. Overstreet has summarized the achievement of the films to the present in this respect. "Are the movies a force for maturing? To ask that question is, almost, to answer it. Hollywood has become a synonym for vacuity serviced by technical experts. highly profitable vacuity, since a staggering proportion of Americans, young and old, week after week, place themselves under its influence" (*The Mature Mind*, [W. W. Norton & Co., N. Y., 1949] p. 217). As a potent medium of education, the power of the screen can be highly substantial. An instrument of education with unused and unusual power to impart information through its effects upon emotions can influence specific attitudes toward objects of social value. Such a modern medium can be used to develop the intelligence of society, since it ranks as an important educational institution, in the sense of introducing and acquainting people with types of life and ideas which have immediate, practical, and momentous significances. Despite the fact that the continued weakness of many educational films has been the absence of dramatic elements, it can be indirectly achieved through the dramatic motion picture. The subject matter of a film can be derived from anywhere, with every human thought and every incident of life or imagination capable of

inspiring a theme which can provide substance for emotions and ideas.

Of course social problems existed before the movies were invented. But a more desirable balance can be achieved precisely because the screen can stir powerful ambitions, develop permanent ideals, and crystallize the framework of life careers. In this sense the film has breadth of representation capable of performing a service or disservice, by elevating and changing the standards of the industry and the taste of the public. It has an important duty similar to that of a public utility, with its public service primary and paramount. In supplying the chief amusement of the mass of people the industry is performing a function which deeply concerns the public and social welfare. The primary purpose of the film need not be moral and social training, but people go to the movies to be entertained and while there become affected by whatever ideals and ideas presented. By providing films with subjects of sociological importance, the screen can elucidate new ideas for the stimulation of mass thought. With its infinite social and economic power, the film is capable of unlimited moral and educational worth. This can be achieved by maintaining high recreational qualities and changing films to teach social values. If the real conflicts of life were better exemplified, films would be more closely parallel to that of social life, and challenges for real thinking would be thrown out to the audiences. Even if the realism of life is emotionally unwanted, it is rationally and socially necessary. By calling for a more active and social response, films could then be classified in the realm of high art, distinguished from low art largely in the complexity and consequent challenge of the response.

The screen is only one influence which molds experience. Obviously, it can never supplant or supersede other institutions in education and training. But society is in need of a great cinematic art to boldly reflect the changing conventional mores, cause profound reflection, and an appreciation of a true social philosophy. With a bold analysis of social problems and realities, films could achieve their maximum usefulness. If the film industry does not respond to the needs of society, another mass and popular medium, as television, will have the competitive opportunity. Economically, the real interests and needs of society and those doing business with society, will rise and fall together.

TEACHER EDUCATION IN EAST PAKISTAN

Arthur J. Ter Keurst

Since the ideological struggle between the East and the West is essentially one waged by educational methods and procedures, in the larger sense, than by the force of arms, it is pertinent to know the educational climate in which a significant part of that conflict is being fought. Although that conflict between democracy and Communism is found, in some degree, in all parts of the globe, the conflict is crucial in certain strategic parts of the Middle East, such as East Pakistan. It will be the objective of this paper to present certain characteristics of the educational system in Pakistan, particularly teacher education, and also to suggest means by which democracy can regain or retain its allegiance among the millions in the Middle East.

The foremost characteristic of the educational climate of East Pakistan is the highly-centralized state control that has developed many authoritarian features. This state-control pervades all levels of education and affects nearly all areas of formal education. The state sets up the courses of study, selects the text-books, examines and licenses the teachers, and at various intervals in the educational careers of the children administers examinations to all the pupils for the purpose of selecting those who are deemed fit to continue their education. The power of the state in the field of education has discouraged the development of local control or to adapt the program of the school to local needs and conditions. In effect, the state system of education has reached the point of centralization that an educational authoritarianism has resulted.

A dominant feature of this authoritarianism is the insistence that the schools become agents to promulgate the Moslem faith. Since Pakistan claims to be based on the ideology of Moslem principles, all schools receiving state support must require the exercise of the Moslem religion, such as the uttering of the frequent prayers and the reading of the *Koran*. The schools are encouraged to develop agents for the spread of Islam. The *Koran* is memorized in part as early as the first three primary grades. In the secondary grades Arabic, the language of the *Koran*, Islamic history and traditions are required courses. The teachers seldom miss an occasion to talk at length about the glories of Islam. By the time the child reaches maturity his fervor for the Moslem faith frequently reaches fanatical proportions. Almost every youngster is ready to do battle and give his life for his faith.

Another characteristic of Pakistani education is the apparent ac-

ceptance of the psychology of formal discipline. Although the text-books imported from England do not support the notion of formal discipline, the content of the text-books gives ample evidence that formal discipline is the underlying psychology. For example, the fragmentary text in arithmetic contains extensive exercises of mathematical absurdities such as multiplying $63\frac{78}{103}$ by $19\frac{72}{83}$. In English classes, it is the customary procedure for the pupils to parse every word in a sentence. Composition is kept at a minimum. Memorizing lengthy selections of highly-emotionalized poetry is required for the improvement of the memory. On the other hand, there is no demand on the part of either the teachers or the text-book writers that education should be made functional. In the one-year teacher-training course at the University of Dacca there is no suggestion that the cadets should make an "on-the-spot" study of child life in the neighborhood. In this teacher-training college there was no memory of even the oldest man in point of service that a study had ever been made of child growth and development in the native culture. These instructors are apparently content to study the growth of children as described in text-books brought in from a foreign culture. Consequently the teachers take the naive assumption that the conclusions in the text-books describing foreign children would also apply to the growth and development of Bengali children. As a result, the general characteristics of education, including teacher-training, is to learn the lesson assigned, regardless of its functional values, and to look forward to being able to pass the state-administered examination on that material learned. The goal of an education is to gain certain prestige in being able to pass an examination on prescribed materials.

A short trip in a pedicab will be sufficiently convincing that a common characteristic of Pakistan is the intense poverty of the masses which indirectly limits and narrows the sources of information for the school systems. This dire economic status is well-demonstrated by the deplorable economic conditions of the schools. The boys are crowded into dingy classrooms with little or no equipment so that a twenty-by-thirty foot room may hold as many as seventy-five youngsters. The closely-seated boys sit for hours on backless benches and attempt to work on little portions of long desks so that an individual child may be considered to be fortunate if he can claim a portion of the desk a foot square as his own. Individual work is impossible. Education of the girls is not stressed beyond grades one and two with the exception of the daughters of wealthy families. The teacher-training college is likewise as poverty-stricken. The students do not possess or have access to text-books. The only mode of instruction is the

lecture of the instructor. The students take desultory notes which they attempt to memorize. Libraries are inappropriate and seldom used. The books are kept under lock and key. The poorly-selected and out-of-date books are of little help. No magazines of any kind are available. Laboratory equipment is non-existent. In short, the non-functional education has prevented the full economic usage of the country and indirectly has caused the intense poverty of the land which again limits the range and quality of education. It is suggested that this vicious circle of non-functional education, inability to use the resources of the land, intense poverty of the masses, and inability to support education should be attacked by teaching the leaders to make their education functional.

As another characteristic, it may be well to consider the personality of the teacher. As mentioned earlier, he represents an autocratic culture, usually highly motivated by the Islamic mission in the world. He was taught under the theory of formal discipline with its non-functional aspects. He is poverty-stricken, as a rule, and any economic progress, no matter how insignificant, is in itself satisfying. Specifically, the question may be raised about his educational background. Typically, he spent the first two years in the primary grades and learned the rudiments of reading, some arithmetic and numerous passages from the *Koran* taught by the *Memoriter* method. The grades three through ten are termed the secondary school. The secondary school pupil must learn Bengali, Urdu, English, Arabic or its substitute, either Sanskrit or Persian. The remainder of the curriculum consists of Islamic history, geography, a little arithmetic, a course in health and a little general science. The last-named course is an elective which is selected by only a few students. The absence of art, music, industrial arts, home economics and vocational courses is to be noted. The successful student must survive three state-administered examinations, so that his chances of completing the tenth grade are about one in twenty-seven, since only one-third of the students pass each of the examinations.

Not only does the system of examinations arouse fear among the students, but many undesirable features of the grading process inculcate a fatalistic attitude on the part of the students. If a student fails an examination his formal education is at an end. Although he may frequently anticipate correctly the general nature of the questions, the subjectively-scored examinations are frequently graded for reasons other than knowledge of the subject-matter. For example, if a student should possess a poor quality of handwriting, his paper would not even be graded. Many students spend many hours practicing

penmanship so that their papers will not be eliminated for reasons of illegibility.

Granting the successful completion of the secondary school, the boy enters the intermediate college where he must pass ten courses or "papers" distributed among Bengali, Urdu literature, Arabic, Islamic history, civics, and logic or geography. When he has passed the hurdle of the intermediate college, he enters the B.A. course which corresponds to our junior college. In the B.A. course he again completes ten "papers" on Bengali, Urdu, English, Arabic, Islamic history, Islamic philosophy, politics, classics, and geography. It is evident that the teacher-candidate has received little or no training in the sciences, the study of his culture, art, music, practical arts, and vocational subjects.

With respect to his personality, he illustrates the somewhat parallel studies made in our universities on the effect of an autocratic social climate on the behavior of children. The typical teacher can be characterized by a great lack of initiative. Although he is dissatisfied with his poor economic conditions, he has a certain reverence for the *status quo*. It never seems to have occurred to him that education can be used to improve the social conditions. With respect to the problems of poverty, disease and attendant evils, he has a definite apathy and even a feeling of defeatism. He hides behind his religion by saying "Allah wills it". When pressed for an answer to a social or political problem, the usual answer is "Let the fertile brains in Karachi decide that." He does not seem to be aware that democracy means an educated citizenry that can solve problems of mutual concern by collective thought and action. Along with his narrow vision of the almost limitless opportunities available by the means of education, he is likewise myopic about his reasons for becoming a teacher. As a rule, he looks upon the teaching profession in the light of that of a *babu* or a "glorified clerk". Incidentally, the position of a *babu* was obtainable under British rule. Apparently the highest position attainable under the British rule was in the class of clerical positions in the governmental services. not true

To be sure, the teachers are licensed but the system of licensing is a convenient device to insure the central or state control. If the teacher should arouse the antagonism of the party in power, he would risk the loss of his license and the means of his livelihood. It is a general viewpoint among the teachers that if the license to teach is once lost, it is virtually impossible to regain the permission to teach. This heavy hand of the licensing power in a poverty-stricken land, subverted by political pressure or expediency, has almost wiped out any teacher's enthusiasm for reform.

With this brief summary of the training and attitudes of the prospective teacher, a brief description of his professional courses of study is pertinent to our discussion. The choice of professional subjects sounds modern enough and fairly well-rounded with the exception of the absence of courses in school administration. These subjects include: educational psychology, principles of teaching, educational measurements, history of education, hygiene, and English, with three special methods courses selected from primary education, science, mathematics, history or geography. The syllabi or outlines for these subjects include a good representation of the essential topics. The glaring failure of the teacher-training program is the most inadequate method by which these subjects are taught. The inadequacy of educational facilities was referred to above. The lecture method is employed to the exclusion of discussion. Individual or group projects for the purpose of the improvement of teaching are unknown. The students feel that the only way to study is to memorize the notes without too much concern about the meaning or value of the material. It is a frequent past-time for the students to ply each other with questions and hear the set answers, not too unlike the catechetical instruction of the colonial era of our nation.

As mentioned above, a dominant characteristic of teacher-education is the system of state-administered examinations. The all importance of the examination is indicated by the ridiculous amount of time set aside in preparing for it. The examinations for the prospective teachers occur twice a year and usually school is dismissed from three weeks to a month so that the students can prepare for the crucial test. A sample of the questions is presented:

1. "What do you mean by 'Nature Study'? Give a detailed scheme for its teaching in schools."
2. "What are the distinguishing points between plants and animals?"
3. "Outline the characteristics of secondary education in the U.S. S.R."
4. "'I wish to psychologize education.' Discuss this statement of Pestolozzi and describe his educational idea and practices."
5. "What is extra-curricular activity? Give a few details of the activities you would like to introduce in your school."
6. "Give a critical estimate of what is known as free discipline."
7. "Why do we forget? Could we do anything to aid the power of retention?"
8. "Give an account of the different races of mankind."
9. "Write a short essay on 'The future of English in Pakistan'."
10. "Describe the place of correlation in teaching history."

In the practice aspect of teacher-training, the procedures are consistent with the remainder of the program. The faculty members of the teacher-training college will occasionally give a few demonstration lessons that are based on the formal steps of the Herbartian method. Although two months of the school year are spent in practice teaching, the actual teaching practice consists of teaching about nine lessons a week. Supervision is very desultory. Obviously the teacher continues the classroom procedures of the teachers that taught him a few years previously. No other aspects of teacher-preparation, such as assisting in extra-curricular, student personnel work, remedial work, arranging supplementary materials and the like are included in student-teaching. The student-teacher is not expected or encouraged to introduce any innovations. The end-result is the strengthening of the *status quo*.

This somber picture of the educational situation of Pakistan is far more important to our national welfare than the development of a cursory concern motivated by humanitarian principles. Reference to a map will indicate that Pakistan is in a strategic location in the struggle between the East and the West. So far our alliance with Pakistan has been one of military convenience and not one of a common bond promoted by similar social philosophies. Unless Pakistan soon develops certain basic concepts of democracy, this alliance of military convenience will be tenuous and subject to the whims of circumstance. The problem of the development of the basic concepts of democracy is obviously not easily solved. If we may use as an example the recent history of the rise of Nazism, the school teachers possess the opportunity and power to inculcate the social beliefs of a nation. Likewise, if the school teachers of a backward land, like Pakistan, were thoroughly imbued with democracy and taught its principles to the youth of the land, within a few years this nation could become a potent force for democracy next to the "iron" and "bamboo curtain" countries. If, on the other hand, we adopt a *laissez-faire* policy with respect to Pakistan, with exception of establishing a few military bases, this nation will very likely continue to drift into the Communist camp.

The reference to Communism brings up the problem of Communist activity in East Pakistan. Communist propaganda material is found on almost every news-stand. "Travelers" from China talk in glowing terms about the material and cultural advancements of the regions behind the "bamboo curtain". Even at the Teacher-Training College at the University of Dacca nearly all the students were ardent Communists. It was commonly reported that in the other branches of the university the students and many faculty members were Moscow-

oriented. Paradoxically, although our nation has developed the most advanced system of education and has at hand the means to win the ideological war by means of education, we feel that an ideological struggle can be won by donating credit and materials for economic betterment. It is granted that the extension of credit is commendable but friendship cannot be bought. On the other hand, Russia has a school system reportedly far inferior to our system but she gains her place in the thinking of the people by means that are commonplace in our culture. Meanwhile she has been most penurious in the donation of materials that contribute to the economic betterment of Pakistan.

A considerable amount of the Moslem literature that reaches our nation stresses that the Islamic faith is unalterably and inherently opposed to Marxism. Although the *mullahs*, the Moslem preachers, loudly proclaim that the Mohammedan peoples will never accept Communism, it is pointed out that the obscurantisms and mysticisms of Islam condition its followers to accept the authoritarianisms of Communism without a murmur. The fact that millions of Moslems residing behind the "bamboo curtain" can find a *modus vivendi* with Communism indicates a working compatibility. It is feared that the American people have developed a futile hope in that the Islamic faith will form a bulwark to the ever-encroaching tide of Communism.

Since the struggle between the East and the West is an ideological one, the struggle must be fought with weapons of an ideological nature. It is praise-worthy to furnish backward countries with economic means to secure for themselves a better livelihood, but such means are not sufficient or appropriate in ideological warfare. The Western democracies should have sent or should send thousands of teachers to the Middle East to teach the ways of democracy. A corps of well-oriented and devoted teachers could easily swing the mind of the Middle East to the Western way of thinking. Unless our nation speedily embarks upon a program of mass education in the Middle East, this strategic part of the world will accept the ideology of Communism.

Arthur J. Ter Keurst is Professor of Psychology at Central Missouri State College at Warrensburg.

COLLEGE DROPOUTS: AN OVERVIEW

R. Baird Shuman

American colleges and universities are presently faced with the costly and distressing problem of having about half of their entering freshmen withdraw before graduation.¹ This situation poses serious problems for the institutions concerned and has grave implications for education as a whole. Individual colleges and universities find it difficult to budget accurately in the face of the numerous dropouts. They find, as well, that the *esprit de corps*, especially in a small school, is weakened by dropouts, for leave taking is seldom a pleasant experience.

The reasons for withdrawing from school are multiplicitous. Indiana State Teacher's College conducted investigations of 1196 dropouts² and found that 26.6% had left to enter the armed forces. Another study³ reveals that of 400 students leaving school to go into service, 28% or 112 students did not return to school after discharge. It is largely for this reason that deferments have been offered college

¹ The statistics on dropouts vary considerably, but the consensus seems to be that about fifty per cent. of entering students fail to graduate. Archibald MacIntosh in *Behind the Academic Curtain*, Harper & Brothers, New York, 1948, p. 68, states: 'Approximately 50% of college and university freshmen do not graduate from the institution they entered.' L. Long and J. D. Perry report in 'Mortality Study of College Students,' *School and Society*, 77:105, February 14, 1953, that among twenty-five diversified colleges studied, of those entering, from 26.9% to 62.5% did not graduate from any college four years later. At the University of Wisconsin, of those entering in the class of 1948, 26.3% actually graduated in 1948, while at the University of Indiana, of those entering in the classes of 1951 and 1952, 29.9% had graduated by January 1, 1953. (See Whittemore, I., 'Does Military Interruption Decrease the Chances of Obtaining a Degree?' *School and Society*, 78: 27, July 25, 1953.) It must be pointed out that both of the above named schools are state supported and their entrance policies are more lenient than those of the average private institution. A study by the Educational Testing Service of 13,000 engineering students, reported by H. H. Armsby in his article 'Graduation and Withdrawal Ratios for Engineering Students,' *Higher Education*, 10: 45-7, November, 1953, shows that an average of 33% graduated in engineering after four years and 11% were still enrolled but had not fulfilled all of their requirements. 56% had dropped out. In some schools studied, only 9% had graduated after four years, while in others as many as 62% had graduated. In a study of similar schools in Arts and Sciences, a dropout of 67% was recorded.

² 'Study of Official Withdrawals at I. S. T. C.' *Teacher's College Journal*, 19: 172, December, 1947.

³ Whittemore, *op. cit.*, p. 25 f.

students. However, many students wish to take their military training early, leave school to do so, as is indicated by the above figures from I.S.T.C., and do not return to school at the completion of their duty.

Among other reasons for withdrawal one finds that 19.5% left I.S.T.C. to take employment,⁴ 13.8% left on account of ill health, and 6.8% transferred to other schools. In a similar survey of 247 dropouts from DePauw University between 1948-49⁵ it was found that thirty were dropped for low scholarship, twenty-nine had a change of interest, twenty-eight withdrew for financial reasons, twenty-seven (all freshmen and sophomores) left to be nearer home, and twenty-four (all women) left to be married. At Lincoln Junior College in Kansas City in a recent year half of the freshmen dropouts stated that they were leaving because they did not know what they wanted to do.⁶

From the foregoing figures it seems evident that a considerable number of those who drop out might, with proper pre-college guidance, discover that their abilities better qualify for some other pursuits. Had they made this discovery early enough they might have saved themselves a great deal of time and expense and, more important than that, they might have spent a year happily succeeding at something for which they were fitted rather than grimly failing at a task for which they were ill-fitted.

What can the college or university do for the dropout and the potential dropout who can often be spotted easily? It can work diligently before the student's entrance in an attempt to select only those applicants who present evidence of high capability. The percentile rank in one's high school graduating class is very often connected with his staying power in college, as is his rank on the American Council Psychological Examination.⁷ In fairness to the potential student and to the school it would seem logical to make more stringent the entrance requirements. Secondly, it has been found effective to present sub-freshman, non-credit courses, perhaps in the form of an orientation program as is found at many schools.⁸ Such a program

⁴ In the same school only 1.9% left for lack of funds, but it would certainly seem that many of those leaving in order to take full time employment were motivated, at least partially, by a desire to make money.

⁵ Cummings, E. C., 'Causes of Student Withdrawals at Depauw University.' *School and Society*, 70: 152-3, September 3, 1949.

⁶ Bryant, G. T., 'Why Our Students Leave School.' *Junior College Journal*, 21: 217-20, December, 1950.

⁷ Linns, L. J. and Pitt, H., 'Staying Power and Rate of Progress of University, of Wisconsin Freshman.' *College and University*, 29: 98, October, 1953.

⁸ Quarles, B., 'Student Separations from School: Overview.' *Association of American Colleges Bulletin*, 35: 408, October, 1949.

acquaints, in a helpful way, the student with the new problems which he will face, states clearly the objectives of the school, and helps the student to clarify his own objectives. Schools would save themselves much future difficulty were such a program to operate during the month of August and half of September prior to the official opening of the fall semester. During this period much time should be devoted to individual counselling during which tests might be given to determine personality qualities, degree of drive and persistence, and aptitudes.⁹ The final decision on admission to the school might be withheld until the completion of this orientation program, those who qualify fully being admitted unconditionally and those who do not qualify fully being admitted with conditions.

The most difficult year for most college students is the first. Since the dropouts during and at the conclusion of the freshman year exceed, far and away, those during any other year,¹⁰ the need for careful counselling during this year is unquestionable. Such counselling would, needless to say, be more effective if the original group is carefully selected, than if virtually every applicant is admitted.

During the first year, especially during the first semester, the counselling and teaching staff might be on the lookout for potential dropouts. Often they are easy to spot, being identified by frequent cuts, haphazard work, low grades, an indifferent attitude and either social withdrawal or inordinate social activity.

Once a potential dropout is spotted, perhaps the best thing the

⁹ *Ibid.*, p. 407

¹⁰ A breakdown shows that among 1547 students investigated at the School of Education, University of Minnesota, 36.8% left during the freshman year, 13.2% during the sophomore year, 7.4% during the junior year and 4.4% during the senior year. (See Landskov, N. L., 'Suggested Student Survival Techniques Recorded at the University of Minnesota,' *College and University*, 23: 235-6, June, 1948.) At the University of Wisconsin, 1994 freshmen entering in September 1948 were studied. Of these 1344 were men, 361 World War II veterans. Of the total group, 28.1% registered for two or fewer semesters and 38.3% registered for all eight semesters. 65.4% of the group completed two consecutive semesters and registered for a third. 29.8% were able to graduate in four years. The average number of semesters that this group spent at the university, excluding summers, was 5.2 (See Lins and Pitt, *op. cit.*, pp. 86-88.) It is interesting to note, also, in this report, that of the 1994 students, 49.8% had scholastic action taken against them at some time during their residence and 20.4% were dropped at some time. Another survey shows that of 13,000 students investigated, 48% of all those entering had dropped out by the end of their second year, 33% graduated in four years, and of those graduated 26% had repeated one or more courses, 12% had been on probation and 11% had had to attend summer sessions to make up work. (See Armsby, *op. cit.*, p. 64.)

counselling staff can do is advise the person to leave; on the other hand it may be that some of his differences and difficulties can be smoothed out, and that he might become a very worthwhile student. Among 119 high school students¹¹ it was found that the following factors tended to hold those who were contemplating dropping out: Out-of-school employment; extra-curricular activities; school spirit; out-of-school activities; definite career plans; a desire to finish. Perhaps not all of these factors are applicable to the college situation, but surely some of them are. A student with definite career plans, for instance, is much more apt to complete preparation for his career than is the person with no plans or with half-hearted plans. The student who is well adjusted to society, who feels a part of his milieu, is much more apt to stay in school than the maladjusted person who feels that he is on the outside. Both extra curricular activities within the school and out-of-school activities can aid in personal adjustment.

Among the hastening factors which Mr. Weaver mentions are academic failure, frequent absence, low scholastic aptitude, and inability to adjust to discipline. Again, these give the counsellor something definite to look for and to work on.

When a student has decided to leave, it is a very good thing for the college to request and make record of an exit interview. While such an interview seldom causes a student to change his decision, it does help him to crystallize his reasons for leaving, it shows him the importance of his move, and it demonstrates to him that the university has a sincere interest in what he is doing.¹² He will leave the school with a much better attitude towards it, and the school, through gathering such data, will be enabled to cut down on dropouts ultimately. Some schools make their placement bureaus available to students who withdraw from the university or college before graduation and this again produces a good harvest of good will.

It is inevitable, indeed desirable, that some students drop out of school before graduation. However, the present rate of dropping out is all too high and creates unnecessary problems, financially and otherwise, for the schools involved. An ideal program would select students more carefully, orient them more fully, counsel them more effectively and, in the event of withdrawal, interview them and attempt to aid in their future adjustment.

¹¹ Weaver, G. L., 'School Drop-Outs.' *Educational Digest*, 19: 5-7, May, 1954.

¹² Cummings, *op. cit.*, p. 152.

STUDENT ACTIVITIES AND THE TEACHER

Arnold L. Goren

Research studies in the area of Student Activities have always developed many points of interests to teachers. Over twenty years ago in 1932, a study by the U. S. Department of Education (Bulletin 1932 No. 17 Monograph No. 26) entitled "Non Athletic Extra-Curricular Activities" showed that 57% of students in selected High Schools reported a direct carry over of participation in activities into college activities and 27% reported similar influence in adult life. In this case more than one alumnus in four reported that his early work in student activities effected his participation in activities throughout his adult life. Although this study was a local one, it illustrates why the young teacher today is expected to be more than a classroom personality. For years teachers have recognized that some students could be taught better on the gym floor, at a student club meeting, or in some similar informal situation where the teacher's influence is often at its strongest. These "teachable situations" have been one of the *deliberate* devices of the modern school system and therefore it is appropriate that we say a few things about the programs in which they occur very often.

Student Activities programs of all types have many varied aims. Among these will be found the following general objectives:

1. To develop individuals as leaders and as "well rounded" people.
2. To provide experiences in working cooperatively with one's fellows in varied situations.
3. To help the adjustment of students to the school community.
4. To develop new skills and to broaden the social, recreational and sometimes professional development of the participant.
5. To provide practice in self-government and self-discipline through systems akin to political and social institutions common in the life of the citizen.

These goals imply that Student Activities programs are co-curricular in nature and that they must be part and parcel of the school program. On the level of the University department or School of Education, however, the implications are much broader. Superintendents of schools want to know what experience this or that young teacher-candidate has had in the operation and development of a

student activity. The teacher training division must be prepared to tell them. The only way in which such information can be developed is to make the co-curricular record of the Education major, an important part of the total evaluation of his or her potential success as a teacher. Perhaps every Education Major should be prepared for his function as a future faculty advisor by encouraging him to take part in college's own activities program. This program might very well serve as a training ground and laboratory device for developing people who will be good at exploiting the teachable situations for which we all strive.

As another point, let me say that years of service as faculty advisor to student activities has led me to believe that in large institutions, some students work with other students in the relatively informal atmosphere of student organizations, may give better clues to their personality than can be discovered in the classroom situation.

In the classroom a student can often be anonymous, doing his work satisfactorily and yet giving nothing of himself. In the world of student groups, once involved, the student loses his status as a cypher and becomes an individual. As such, he reacts to the problems of budget, personality clashes, programming, speechmaking, writing, supervision and a hundred and one other difficulties both as a member of a group and as this individual who is being trained to face these problems as a teacher in the not so distant future. In these situations he reacts to people informally and on his own ground. He is not reacting to books or ideas in a classroom, or even to people in a field work agency where he is under close supervision. For this reason, it seems to me that the true value of co-curricular activities has not been fully developed by educational specialists. It is true that they have all *spoken* well of student activities but they have done little to stimulate participation in the part of many students.

In some schools, this gloomy conclusion is disputed by the evidence. Unfortunately, however, enough Teacher Education institutions have failed to adopt any planned approach to their co-curricular program, to indicate that a good deal more needs to be done in this area. Certainly it seems that continued demands from school systems for people who can do more than teach a subject will make such changes inevitable and necessary.

Arnold L. Goren is a member of the Social Studies Department and Director of Student Activities at New York University, New York.

SOME SOCIO-DEMOGRAPHIC CONSIDERATIONS IN SETTLEMENT HOUSE RELOCATION

Mel J. Ravitz

Many American cities are currently undertaking the redevelopment of their central business districts and secondary core areas. Several of these cities presently plan to expand the business, commercial, industrial, and civic activities of the central city. This type of expansion pushes out from the center of the city and forces away many residents who have lived in the shadow of the business district for years. This low income, ethnically mixed residential population, and the skid row denizens who have lived in the "zones of transition" just beyond the existing business districts have been served by a variety of settlement or community houses, many of which have a long service history in these particular areas.

The exodus of these people from within the settlements' service orbits is, of course, working its repercussions on the settlements. Directors and executive boards are already concerned about the eventual decline of the population they serve. They recognize that ultimately they will either have to shut down or relocate their physical plant or else find some way periodically to return the removed population they serve to the present site.

This latter alternative implies a most formidable transportation effort, and one apt to undercut the basic purpose of the settlement: to serve as a neighborhood center where residents can meet, consult, learn, and play.

These settlements¹ are gradually becoming aware that the second alternative is the more realistic one, that eventually they will have to move their physical plant to some other part of the city and again take up the pioneering task that has always been a fundamental characteristic of the settlement house.

Relocation, however, has many aspects to it; most of these aspects present problems. Among the important questions that confront such settlements presently or shortly, are these: what should be done with the existing physical structure if relocation becomes necessary, and where should the settlement relocate?

If the present settlement house is in poor physical repair it will probably be condemned and demolished in accordance with the

¹ These remarks apply equally well to such other social service agencies as churches, schools, welfare shelters or centers, and the like.

planned needs of the city. If it is in good repair then either the settlement's governing board will want to ascertain the proposed future use of the area and sell or rent it to the appropriate type of user, or it will await condemnation proceedings and ultimately sell to the city at a reasonable price. In any event, a word of caution should be mentioned: in most instances there will be ample time to consult with the local planning agencies before any firm plan is developed, and certainly before any condemnation proceedings are instituted. Settlements, however, are urged to establish close ties with the city planning agency in order to be appraised of projected plans and in order to contribute to the planning process itself. Increasingly, we may suggest, planning agencies are interested in the attitudes and values and plans of residents and users of the property under consideration.² Increasingly, too, these planning agencies are desirous of working out the plan that will be of maximum advantage and of minimum threat to the people of the community. Always they are willing to give long advance notice of any anticipated plans for the city or any specialized areas within the city. Settlement directors would do well to avail themselves of the assistance they can secure in developing a program for their evacuation and relocation, if the broader city plans ultimately warrant such drastic action.

In considering the broader question: where to relocate, a few comments are in order at this point. In cooperation with the local planning agency, it would be well to plot the sites of existing and already proposed settlements and community houses, as well as the sites of other agencies that overlap the general functions of the settlement house, such as the school and recreation center. In addition to designating the location of these agencies, it would also be well to circumscribe the half mile service radius that encompasses the population each one serves.³

With this agency distribution information mapped, it will then be possible to ascertain the areas within the city of insufficient settlement service. It would seem reasonable to consider relocating within

² See Arthur Hillman, *Community Organization and Planning* (New York: MacMillan Company, 1950), chaps. IV, V, XII, XVIII; and Coleman Woodbury, *The Future of Cities and Urban Redevelopment* (Chicago: University of Chicago Press, 1953), Part III: Urban Redevelopment and the Urbanite by William Slayton and Richard Dewey.

³ The half mile radius is suggested as the appropriate one inasmuch as that distance has been used before. See James Norton and Betty Pope, *The Delineation of Service Areas of Settlements and Community Centers*, United Community Services of Metropolitan Detroit, Research and Planning Department, 1952.

one of these areas. In all likelihood, most of the settlements will be clustered in the heart of the city, within the areas that are oldest, most dilapidated, most densely populated. Just beyond these areas of the city will be found a broad zone of middle aged residential structures; this zone, generally speaking, constitutes what is now usually classified as the Conservation area. It is here that the many programs for urban improvement to stem the tide of blight are beginning to take effect. These areas are not yet blighted, but they require careful and immediate attention to prevent blight from spreading to them. These areas ought to be placed high on any priority list of sites for settlement house relocation. They represent splendid opportunities for considerable social service, especially in the expanding sphere of community organization.

Another basic point, however, must be considered before determining any relocation site. This consideration is the type of service function the particular settlement house has been accustomed to perform. A careful survey and analysis of these service functions is useful at any time in the life of an agency, but especially is it essential when such a critical step as relocation is being contemplated.

If appraisal of the settlement's service functions results in the decision to retain these functions unchanged, then immediately another limitation is introduced into the relocation evaluation. The limitation is simply this: in relocating the settlement, an area will have to be sought which will permit the continuation of the present service functions. This may mean simply discovering and following the population the settlement used to serve. Obviously, settlement service functions are related to the population in the service area. Different populations require different service programs. If the policy decision is to retain the same functions as before, then the same type of neighborhood population must be sought and found.

Another plausible alternative, however, is to think in terms of changing the service functions that have been traditionally performed, either modifying them slightly or drastically, as necessity may dictate. To agree to change service functions will permit greater flexibility and scope in seeking a relocation site. If there is willingness to modify these functions, then, theoretically, any area of the city becomes a possible relocation spot. Every neighborhood of any American city can profit from a friendly place in its midst to help people know each other, to aid in formulating personal and group plans, to assist in the complex tasks of community organization, and to provide opportunities for educational, recreational, and cultural activities, where these are lacking. No neighborhood exists that would not be improved

by a settlement or community house to provide services not provided by other agencies or facilities.

This latter alternative, that of thinking in terms of willingly modifying service functions to meet unmet human needs relates closely to fundamental emphasis of at least one school of settlement work thought. Mary K. Simkhovitch, for example, in an unpublished paper has suggested:

In delving into the neighborhood one discovers the need for this or that change. If this need cannot be met by some other group, the settlement will in the interest of practical concern attempt to meet the need. But the settlement will always HOLD ITS ACTIVITIES LIGHTLY, ready to give them up if they can be taken over permanently by another public or private agency. This means a constant review of program.⁴

This type of social work thinking emphasizes the characteristic strength of the settlement: its flexibility in meeting peoples' needs, its willingness to experiment, its desire to pioneer in fulfilling the diverse requirements of different neighborhood populations.

Settlements are entering another era, an era of transition in which they must re-evaluate the activities they will be called on to perform. If they do not, they will be bypassed and will disappear. As the cities of the nation change and are rebuilt from the center outward, more and more settlements will be faced with the necessity of re-evaluating their service functions and of modifying these service functions when they move, as ultimately they must, from one type of neighborhood to another. Wherever they go, however, in whatever city and in whatever time, one general function must remain the same: that of providing help, counsel, and affirmation of basic democratic values and procedures for the residents of urban neighborhoods. In a very fundamental sense, the settlement or community house must continue to be a central focus of the individual resident's relationship to a vast and many sided city.

⁴Mary K. Simkhovitch, *Neighborhood and Nation*, Unpublished paper read at 71st Annual Meeting of The Union Settlement of Hartford, Connecticut, April 11, 1944, pp. 2-3

Mel J. Ravitz, is in the Department of Sociology and Anthropology at Wayne University in Detroit.

SOCIOLOGY AS A MANAGEMENT SCIENCE

Martin J. Donenfeld

Atop one of New York's tall buildings a sign proclaims that "management doesn't cost—it pays." In recent years it has been found that *scientific* management pays even *more*. Scientific management has progressed from time and motion studies, cost analyses and charts to a point where human relations is a fundamental consideration.

It is now universally recognized that supervision is a major function of management. It is primarily and largely the practice of a social process basic to all personal organization and change—social interaction. You might recognize this as a compact definition of sociology. It is the dynamic influence of people on each other.

Since supervisors bear the responsibility for the work of others, emphasis is being placed on selecting or developing *professional* supervisors. This was well brought out in a speech at the 32nd Annual Meeting of the American Management Association delivered by Lawrence A. Appley. The New York Times of 9/15/55 reported Mr. Appley as saying that "survival of an enterprise is almost completely dependent upon an adequate supply of qualified management personnel. This in turn has led . . . into training by a conscious and organized effort to impart knowledges, skills, attitudes and inspiration."

It is quite clear that in any field, and at whatever level, the professional supervisor is one who is trained in human relations and has a *conscious* awareness of the processes involved in social interaction.

Training in specific knowledges and skills varies, of course, depending upon the enterprise involved, but training in supervisory elements is basically the same for all. It is not possible to deal with all of these elements here, but there are some about which some comments might be made.

Although stated in many different ways, almost all supervisory training starts with the fundamental concept of the "behavior formula" — $I + E \rightarrow P$. In other words, the individual, with his inherited and acquired characteristics, plus the environment yields personality. The supervisor is thus led to recognize this formula as a basis for changing personality by manipulating either the individual or the environment. The modern supervisor goes well beyond iden-

tifying personality solely in terms of the sum total of behavior traits. He now applies the broader meaning of how these traits are accepted by others. He is concerned with the *status* of the individuals in his group.

In the dynamic interplay between the supervisor and his staff, changes in personality and behavior are effected. The supervisor must recognize at least the important phases of this interplay. These are contact, communication and forces.

Contact or, as it is commonly referred to, rapport must be established as a prerequisite to interaction. Rapport is established where there is an *awareness* of a general background of *common* experience. Almost the first job of a supervisor is to find and make staff aware of these common interests. It is his function to initiate and maintain contact. This may mean same school, common friends, former places of employment, aspirations, sports, etc. The good supervisor prepares for and plans his contact with this in mind.

Once rapport has been established the way is clear for communication—the medium of interaction. Communication is a sharing of experience through commonly understood symbols. Communication must make sense to the receiver. It means speaking the same language.

In a broad sense, the supervisor communicates attitudes, ideas and values. These are known as the *forces* or elements of social interaction. Attitudes are tendencies to act in predictable ways when faced with specific situations. Ideas are "mental images." The burden of a supervisor's job is twofold in this respect; to search for existing attitudes and ideas, and to plant new ones. The supervisor also communicates values. These are objectives which are sought after because they are interpreted as desirable. One of the supervisor's tasks is to communicate objectives in such a manner as to make them "values." In staff relations it is well known that staff takes its cue from the supervisor whenever a new program, policy or procedure is initiated. If the supervisor places a value on it and communicates that value properly it becomes a value for the staff too. If not, the supervisor has presented a "lost cause."

In communicating attitudes and values there are certain social chords that can be plucked. These are a special brand of attitudes called "wishes." These wishes are the motivating factors which give purpose to attitudes. They give directions to actions. They are our "social drives." It has been said that while the physical drives push from within, the "wish" or social drive pulls from without.

How many such wishes are there? Many lists of "wishes" have

been compiled, but the most commonly accepted are the four identified by W. I. Thomas—security, response, recognition and new experience. In the working world these have special significance. The wish for security reflects the need for stability, consistency, and reliability. Stated another way, it is the *avoidance* of a *direct* challenge to the adjustment a person has already made to his situation. The wish for response is a need or desire for sympathy, compassion and understanding. The wish for recognition is the desire for approval, respect and prestige. The wish for new experience is the need for stimulating activity or information. It is the fight to escape monotony. The supervisor is constantly challenged to look for new approaches to prevent his staff, and himself, from getting into a rut. These wishes are not mutually exclusive—the same act often satisfies more than one. Catering to these basic wishes could well be the royal road to effective supervision.

People interact in various ways. They compete, they conflict, they accommodate, and they assimilate. Competition is an unconscious struggle for gratifications which everyone cannot have. It goes on all the time and it is largely impersonal. People are forever competing for something. In the working world it is usually for more money or a better assignment. When competition flares into a conscious and personal thing it becomes "conflict." It is no longer a struggle for just more money—but for more money than *someone else*. In conflict the moves are conscious. It becomes a battle for status in which the personality insists on asserting itself. It is a consuming, strength sapping, and exhausting experience. Because it is so exhausting it is intermittent rather than continuous as in competition. Someone ultimately gives in—gives in when it is felt that there is more status to be lost than could be gained. The staff member feels he may be jeopardizing much more by pressing his claim for "more money" than the next fellow. The supervisor may give in because he feels that it will establish him as a "just" person rather than a "hard" one.

When the ironing out stage is reached it is called "accommodation." It is an armed neutrality, a biding of time, a period of adjustment. More than anything else it is a temporary situation from which two roads are open. One, the road back to conflict—when adjustment doesn't work out. The other, the blending or fusion of attitudes and experiences to form a set of common values. The latter is called "assimilation"—seeing eye to eye. When assimilation is achieved there is a basis for emotional unity—the thing we call morale.

An attempt was made to point out some of the basic processes

involved in supervision. Only a few have been covered—enough, it is hoped, to demonstrate how much of supervision is a process of social interaction.

It has been said that when a person fails to respond to social forces, he stops being a person and becomes a "lost soul." The supervisor at all times must prevent his group from becoming lost souls. He can achieve this only by having a *conscious* awareness of the processes involved. By doing so he becomes a "professional."

More and more we are finding the scientific approach to be the only really warm, understanding, and humane approach to effective supervision and management. Thus, Sociology takes its place as a working science in "the working world."

BOOK REVIEW

The Moral Decision, Edmund Cahn, Indiana University Press, 1955, \$5.00.

This volume is written by a professor of a school of law who attempts to stand astride several disciplines and raise issues which stem from his profession, but extend to the core of the values of American life. It illustrates in a beautiful way the interrelatedness of sociology, philosophy, law, ethics and other basic facets of our culture. What Professor Cahn attempts to do is to pose problems, moral in nature, which are in the twilight zone of American values. He illustrates in an exciting fashion the dynamic role which law plays in the fashioning of the morality of the society. He removes law from the sterile position, where many persons would place it, as simply the dead hand of the past molding what is the emerging future, and shows the processes through which it has grappled with the issues that are at the heart of American social structure.

What is equally important is the tremendous background of insight the author brings to bear in his presentation of the cases he analyzes. One is struck with the scholarship, the broad and warm sympathetic relation that this outstanding scholar possesses. It is indeed heartening to know that the philosophy of law is entrusted to the hands of persons who see beyond the compartmentalization of their own professional field to the interrelatedness of all the disciplines and the arts as they impinge upon human problems.

Sociologists will be pleased with his treatment of the relationship of the mores to law, and will find wholesome support in their evaluation of the American social institution of law.

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